

# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 15.

## THE GREAT ANT-EATER.

THE Great Ant-Eater, of South America, to which the natives give the name of "Youroumi," or Little Mouth, and the Spaniards the Ant-hill Bear, is a very singular looking and powerful animal, measuring about six feet in length. It belongs to that peculiar class called by naturalists *edentata*, or, without teeth. The head is small, and tapers to a long, narrow, toothless muzzle, which conceals a long, flexible, black tongue, capable of being stretched far out, and otherwise adapted for collecting ants, which form its principal food. Its legs are strong, particularly the fore-legs, which are very thick, and are terminated with long, sharp and very strong claws, curved inwards. Its hair is thick, rough and stiff, very short on the head and ears, but somewhat longer on the shoulder; a kind of mane commences between the ears, and gradually increases in length down the back, until it ends in a bushy tail, carried generally in a straight position, with the long hairs dragging on the ground, but when the animal is irritated, shaken out and elevated. The prevailing color of its head is gray and brown, and of the upper parts of the body and tail, deep brown mixed with silvery white, with a broad, black band on each side of its shoulders.

This animal is rare, but is widely distributed throughout all the warm and tropical parts of South America, from Colombia to Paraguay, and from the shores of the Atlantic to the foot of the Andes. Its favorite resorts are the inmost recesses of the forests, and the low, swampy savannahs along the banks of rivers and stagnant pools. It never climbs trees, but lives entirely upon the ground, a slothful, solitary existence; the greater part of its life is passed in sleep, and yet it is never fat, and rarely in good condition. When it sleeps, it lies upon its side, and curls itself up so close as to cover itself with its

long bushy tail, in such a manner as to protect it from the too powerful rays of the sun; and it is said that during rain it turns its tail over its back and stands still. When the Indians meet with one, they rustle the leaves, and the animal thinks rain is falling, and turns up its tail; they then take the opportunity of killing it by a blow on the head with a stick; but they have a great dread of coming in contact with the Ant-Bear, and never think of approaching it till it is quite dead, probably because they believe that whenever it seizes an animal it never lets go till it is dead. This is truly the fact; it will allow itself to be killed rather than quit its hold, and in this way some of the stronger animals of the forest, even the

jaguar, are sometimes overpowered by it. It feeds on large white ants, tearing up with its powerful claws the mounds of earth or decayed wood in which are their nests and habitations, and at the moment that the ants, according to their nature, flock from all quarters to defend their dwelling, it draws over them its long, flexible tongue, covered with a glutinous substance to which they adhere. It seems

almost incredible that so robust an animal can procure sufficient sustenance from ants alone, but this circumstance has nothing strange in it to those who are acquainted with the tropical parts of America, and who have seen the enormous multitudes in which these creatures swarm in all parts of the country. The flesh of the Ant-Eater is esteemed a delicacy by the Indians and Negro slaves, and though dark and having a strong musky flavor, it is even sometimes seen at the tables of Europeans.

THE pleasure of doing good is the only one that never wears out.



## LETTERS TO OUR CHILDREN.

FROM A MISSIONARY IN N. C.

ONE evening we had the pleasure of making a very pleasant visit to an excellent family. The father of this family was a wagon maker. He could take the timber and the iron and make a very handsome wagon. Then he could paint it and turn it out in a workman-like manner, strong and good. It is a rare thing for a man to do the wood and iron work; it generally being done by the wagon maker, who does the wood work, and the blacksmith, who does the iron work. I need not say he was a manly kind of man, not much of a dreamer, but a worker. He had an excellent family, who inherited their father's spirit of industry. He was endeavoring to teach his sons to be as useful and necessary as himself, and they bid fair to become so.

You know how natural it is to be doing something, my young friends; do you not? Boys love to be with father, to assist him, and make themselves useful; and some loving ones tell dear mamma what they are going to do for her when they grow up, how she is to rest from her labors and to enjoy the quiet of a serene old age, in such a nice house, and such nice surroundings. These are the early day-dreams of loving boys who dote on loving mothers. Then there are loving girls who are not a whit behind in their affection to dear mamma, and who manifest their love by helping in good earnest to render lighter the labors and cares of the fond mother by assisting to wash up and clear away the breakfast, dining and supper things, to make the beds, sweep up the house, and, by learning the domestic duties, prepare themselves to take an active part in usefulness and to enter into the matron's duties when they shall have a household to see after themselves. There is a true nobility in honest, useful labor. To be a producer should be the aim of every one; for there is a dignity in labor that stamps a man a useful citizen, and a necessary one.

We could not help reflecting on the value of learning and endeavoring to become perfect in some useful, necessary trade. The gentleman we had visited had by his honest, useful labor been able to surround himself with the comforts and blessings of life. He was enabled to instruct his children and help them in their turn to become as essential to society as himself. He lived in the midst of his family, could watch over them and prepare them for future usefulness, direct their labors, give them the benefit of his experience, and aid them very materially in the battle of life. Thus he obtains to-day a reward for the solid foundation he laid in his youth, when, by industry and application he learned his business. The consequence is peace and plenty in his habitation.

Now, my dear boys, a few words to you. If you want to make this life a success, do not follow after shadows, or dream about making a fortune and living in ease without labor. There is no such thing as excellence without labor. The market is not overstocked with artisans; make yourself perfect in some branch of industry, and you will find that there is "always room at the top." There is always a demand for the master mechanic. If you prefer to till the soil, make yourselves first-class farmers; remember that whatsoever is worth doing, is worth doing well. Always strive to be a bee in the hive; never mind the drones. Make yourselves a necessity and you will always be independent in your spheres. Shun evil company, do not use tobacco or drink intoxicating liquors. Never utter a sentence that you would be ashamed to utter before

your mother. Do not degrade yourself by using bad language. When you read, be sure to select good and healthy literature: for all trashy reading, such as cheap story papers and "novellettes," are as pernicious or unhealthy to the mind as whisky and other false stimulants are to the body. Select for reading the history of nations, get thoroughly acquainted with the history of your own country, the manners and customs of peoples. Get a knowledge of the habits of the birds, beasts and fishes; of plants; of the structure of your own bodies. Study grammar, arithmetic, and store up your minds with truth. Be content to learn a little at a time, and learn that little well; and you will gradually grow into knowledge and excellence, making a sure foundation. You will have no time to waste on foolish sensational stories that only produce a desire for this unhealthy class of literature.

Shun these bad habits, boys. You will be glad of it by and by.

May God our Heavenly Father bless you, dear children, and enable you to choose "the one thing needful," "that good part" that you may be blessings to your parents, to yourselves and to all Israel.

BRO. GEORGE.

## OLD MODES OF TRAVEL.

THE Britons were the ancient inhabitants of Britannia. Concerning the origin of the population of the British Isles, which approaches the nearest to being indigenous, as being in possession of the soil at the time of its first discovery, there has been much doubt, and there is still some dispute.

When discovered by Caesar, the Britons were hardly to be called a barbarous people, being scarcely removed from the condition of primitive savages. They generally went, both sexes, wholly naked; though some of them, whether separate tribes or superior individuals, it is not stated, wore garments of dressed leather. They tattooed their flesh, and stained themselves blue with wood—practices indicating a very low scale of humanity. They wore no armor, except bucklers, but understood the working of iron, brass and tin. They had horses, which they both rode and drove, harnessed in scythed cars, in battle. They had cattle in abundance, of which they used both the flesh and milk, though they knew not the use of cheese. It is doubtful whether they had any agriculture: some speak of their raising grain, and drinking wine made of barley—ale—and others mentioning no such habits. Probably they write at different times; and, when first discovered by the Romans, they did not till the soil, but speedily learned to do so.

From the accounts furnished us by the Romans, we learn that the Britons manufactured wicker vessels with extraordinary skill. Their costly and elegant baskets are mentioned by Juvenal, in speaking of the extravagance of the Romans in his time. They also constructed canoes of osier, covered with skins of animals, and in these they paddled about the rivers, creeks and fens of their country. Basket making is one of the simplest and most ancient of arts. The contrivance of fastening together branches, reeds or grasses by interweaving others transversely, would be suggested to the lowest intelligence, even without the frequent examples of it seen. These wicker boats, then, covered with skins, were one of the oldest modes of locomotion.

Such vessels are still used by Welsh fishermen.

Mention of chariots is found among the most ancient records of the human race. They were in use by the Pharaohs of

Egypt (Gen. xii. 43), and in Solomon's time were exported to Syria (1 Kings. x. 29; 2 Chron., i. 16 and 17). As appears from the ancient Egyptian sculptures and paintings, the construction of these chariots embodied the same principles which are found in the modern style of carriages; the wheels were made of spokes and metallic tires, and the poles were crooked near the axle—a form introduced into the English carriages only about the commencement of the present century. A drawing of one with four wheels, used for religious purposes, has been met with, and others with an umbrella cover, the rudiment of the closer covering of more modern vehicles. The latter was drawn by oxen, and was apparently designed for traveling carriages for ladies of rank. From the sculptured slabs of Nineveh similar evidence is obtained of the use of carriages by the Assyrians and contemporaneous nations.

Covered carriages, highly ornamented, became appendages of Roman pomp and magnificence; but under the feudal system they were banished on account of their tendency to render the people effeminate. During the middle ages the only riding practised was on horseback; and when near the close of the fifteenth century carriages began again to appear, they were esteemed proper only for women and invalids.

Coaches were introduced in the year 1564, as Stone states, by a Dutchman, who became the queen's coachman. "After awhile," he adds, "divers great ladies, with a great jealousy of the queen's displeasure, made them coaches, and rid in them up and downe the country, to the great admiration of all the beholders; but then, little by little, they grew usual among the nobilitie, and others of sort, and within twentie years became a great trade of coach making."

In 1619, the Duke of Buckingham used one with six horses, and the Earl of Northumberland, to ridicule this pomp, appeared in one with eight horses.

The period in which coaches became familiar can, therefore, be referred but little farther than the time of the settlement of New England; and for a century afterward the use of the private carriages in the country was limited to the aristocracy and wealthy classes. In London coaches began to be kept for hire in 1625.

In 1673, there were twenty hackney coaches in Edinburgh, but the narrowness of the streets or the state of the roads must have rendered them comparatively useless, for in 1752 there were only fourteen, and in 1778 only nine, while the number of sedans increased.

The conveyances through the interior were the cumbersome stage wagons, used for carrying goods; in the tail of which, as it was called, was reserved a covered space for five or six passengers, who sat upon the straw on the floor. Even such accommodations as these were known only on the great thoroughfares; the conveyance of goods inland being for the most part by pack horses.

The stage-coach of the eighteenth century had very little in common with the mail-coach within our memory, when stages with four, and even six horses attached, dashed over our American roads, with passengers safely seated in the comfortable vehicle; behind which Jehus flourished their long whips with conscious pride in the importance of their position. In Hogarth's County Inn Yard we have a representation of the old stage-coach, which explains the fact that no one with the smallest power of bestriding a horse would ever have thought of making use of them. The roofs of the coaches in most cases, rose into a swelling curve, which was sometimes surrounded by a high iron guard. The coachman and the guard, who always held his carbine ready cocked upon his knee, then

sat together, not, as at present, upon a close, compact, varnished seat, but over a very long and narrow boot, which passed under a large spreading hammer-cloth. Behind the coach was the immense basket, stretching far and wide beyond the body, to which it was attached by long iron bars or supports passing beneath it. The wheels of these old carriages were large, massive, ill-formed and usually of a red color; and the three horses which were affixed to the whole machine—the foremost of which was heaped onward by carrying a huge long legged elf of a postillion, dressed in a cocked hat, with a large green and gold riding coat—were all so far parted from it by the great length of their traces, that it was with no little difficulty that the poor animals dragged their unwieldy burden along the road. It groaned and creaked at every fresh tug which they gave it, as a ship rocking or beating up through a heavy sea strains all her timbers, with a low moaning sound, as she drives over the contending waves. To this very cheerful picture of the delights of the road at this epoch, we may add that the unfortunate passengers might expect the monotony of their journey to be broken at any moment by the appearance on the scene of the regulation highwayman of the period, the supposed valor of the guard, with his formidable-looking blunderbuss, turning out to be a snare and a delusion, and vanishing at once before the threatening pistol of the Claude Duval or the Dick Turpin of the hour, when a compulsory handing out of purses would immediately ensue.

*(To be Continued.)*

**SOME CURIOUS FLOWERS.**—What wonderful flowers have bloomed and died in obscure quarters of the globe, unnoticed but by the eye of their Creator. Many more have been known and passed by unheeded by unappreciative observers. A gentleman lately saw in Turkey a flower of most exquisite beauty, which was a perfect representation of the humming-bird. This fairy creature has often been called a winged flower; but here was the bird itself transformed into a blossom and growing on a stem. The breast was of a bright emerald hue, the two outstretched wings of a deep rose color, and the throat, head, and even eyes, were a perfect copy of the bird. The lower part was of deep brown tint, and here the seeds were found.

Florists and gentlemen of means and leisure often spend a great deal of time and labor in raising new species of well-known flowers. An English gentleman has succeeded in producing a curious geranium; the flowers, stem and leaves of which are all white like transparent wax. He estimates its value at a thousand pounds.

The night blooming jasmine is a curious flower. By day you might pass the humble shrub a dozen times without notice. The greenish yellow buds look as unpretending as a row of tiny candles, and are entirely scentless. But when evening comes on, the little candles are all alight with beauty, and send forth a perfume as delicious as precious censer. With the dawn of day, they begin to contract and to gather up their delightful fragrance, shutting it up in some mysterious, hidden easket, and they prepare for a long sleep while others are awake and stirring. Regular aristocrats are these little blossoms, which thus turn night into day and day into night. The evening primrose has a similar fancy, and opens its petals at sunset with a snap, like a very mild type of torpedo.

THE more a man follows nature, and is obedient to her laws, the longer he will live; the further he deviates from these, the shorter will be his existence.

## ENGLAND'S COAL MINES.

IN traveling through the northern part of England and learning of the existence of the large number of mines there located, and of the hundreds of thousands of men and boys who are continually working in them, one might very readily come to the reasonable conclusion that they were trying to turn Old England inside out. Yet for all their diligence and untiring efforts, from the effects of which they returned home each night black in the face with their exertions, a large black heap of earth or mud at the pit's mouth is all that remains of their internal workings.

Think of the vast armies of men clad in dusky uniform, aided by such an incredible amount of machinery, which raises the coal from some pits at the rate of 500 to 1800 tons per day, together with the large number of horses that work in the bowels of the earth, there being no less than eighty in one pit that I visited (which when once down in those dark regions seldom see the light of day, or crop the green grass again); and then think also of the thousands of miles of railroad made expressly for the transportation of the coal; the thousands upon thousands of trucks and carriages employed, the immense amount of capital expended in steam engines, with all the other auxiliaries and helps used in the obtaining of coal. And what is the result? We find that it all ends in smoke and a few ashes.

England being such a small country, and so densely populated, it seems as though they could not all find employment above ground, hence so many thousands have to go and labor down below. Therefore it would not be at all out of place to call it a two-storied country, though varying from the usual style of placing one apartment above another; as in this instance they have made the addition underneath. But if the technical will not admit of this being called a second story, they will certainly not object to its being represented as a ground floor with a very large coal cellar below.

And as to the agitation on the surface in the shape of strikes, political reforms and the like, they are not to be wondered at, when we consider the violence of its workings internally; for as they are striking above, so are they striking below; and as the public mind is penetrating and drifting in every avenue and channel for information, so are the miners boring and drifting in every direction to send them up the wherewith to throw light on their subjects and to warm up their arguments.

On the surface they have a great deal of strife and contention, using at times very explosive language, and what some might term "blowing" each other up; so underneath they are struggling and toiling, using powder and fuse and blasting continually.

The life of the coal miner is hazardous and toilsome, and the terrible accidents that ever and anon occur are truly appalling, and plunge whole neighborhoods into grief, each family in many cases being called upon to lament the death or disfigurement of a father, brother or some dear relative.

The fatal black or choke damp that accumulates in the mines has to be continually guarded against, and in spite of the cautiousness used, and the aid of powerful machinery in forcing draughts of fresh air through the mine from above, they are sometimes surprised and overcome with its deadly effects, as no one can live in it many minutes.

Then there is another danger, that of the mine taking fire; in which case escape is almost hopeless. To warn the miner against this, he has a safeguard in a peculiarly constructed

Davey or Georgie's lamp, that gives him due notice of the presence of the accumulating gases, which hint, if he is wise, he is not slow in taking.

Another dreadful evil to fear is the flooding of the mine with water. Although pumps are kept continually at work, there is always danger of striking a vein of water the force and volume of which may be sufficient to fill the mine in so short a time as to give scarcely any chance for escape.

Then a great many disasters occur, from the caving in of the mine, and from the crushing down and breaking of the timbers used for supports; yet for all these varieties of dangers the coal miner faces his labor each morning with cheerfulness, and returns at night blackened all over by digging dusky diamonds. Upon reaching his home he strips himself to the waist, and by the aid of soap and water speedily changes his color. The transformation is most complete, for the miner comes from beneath black as a coal, and in a few moments his aspect is entirely changed, and he stands before you, bright as a new coin, and a specimen of manly vigor.

And now he commences to do the very opposite of what he has been engaged at all day; he has been endeavoring all along to disembowel mother earth, and empty the pit of its treasures; but upon seating himself at the table, he immediately begins to fill in the pit of his stomach, and the manner in which Yorkshire pudding is disposed of to effect this is truly astonishing. As he strives each day to exhaust the treasures of the mine and fails; so in proportion are his efforts to accomplish the filling up of his corporeal vacuum fruitless, as he is repeatedly repeating the process, and it will not stay filled.

UNCLE SAM.

## Correspondence.

CHRISTCHURCH, CANTERBURY,  
NEW ZEALAND, June 28, 1876.

*Editor Juvenile Instructor:*

DEAR BROTHER:—I have often thought I would like to write something for the JUVENILE INSTRUCTOR, that my young friends might know how we are getting along in this far off land, but feel so incompetent to commit to paper anything that would be of interest to them, that it causes me almost to shrink from such a task. I have often when at meeting heard my brethren (when called upon to address the Saints) make the simple but oft-repeated excuse, that they had not language to express their ideas. In reflecting upon this expression, I have come to the conclusion that in my own case it is the ideas and good sentiments that are lacking more than the language to communicate them; and hence my reluctance about writing.

I will give you a few items relating to the Maori or native race of New Zealand. I am told that they have no record as to their origin; but the tradition runs that generations ago a large migration took place from an island in the Pacific Ocean, to which the Maoris give the name of Hawaiki; quarrels among the natives having driven from it a chief, whose canoe arrived upon the shore of the North Island of New Zealand. Returning to his home with a flattering description of the country he had discovered, this chief, it is said, set on foot a scheme of emigration, and a fleet of large double canoes started for the newly discovered country. It is said they brought seeds of various kinds with them; also dogs, parrots and other birds. Strong evidence that there is truth in their tradition of this exodus is supplied by the facts that all the tribes agree in their accounts of the doings of the principal "canoes" or of those who came in them, after their arrival in New Zealand, and that there is also agreement in

tracing from each "canoe" the descent of the numerous tribes which have spread over the islands. Calculations based on the genealogical sticks reported by the tohungas, or priests, have been made, and it is estimated that almost twenty generations have passed away since they came here. The direction or position of Hawaiiiki, the place from which they emigrated, is not known. Many of the colonists of New Zealand believe the natives to be of Malay origin, but have no evidence or proofs to offer in support of this belief. It is generally acknowledged that they have descended from a race possessed of superior knowledge to that shown by the Maoris since the Europeans first mixed with them. They possess vague ideas of astronomy, and formerly knew how to steer by stars. The seasons for planting and reaping were known also by astronomical signs. But now there remains only superstition.

I will now tell you how we are getting along in our labors among the Europeans who have settled here. The great majority of them have come out here to better their condition, and in trying to preach the gospel unto them, if there is no other inducement offered aside from the truth, thousands do not want to take any stock in it. The facts are these: they are too well off; they are fond of pleasure and will have it, as long as they have the money to purchase it. It is very difficult to get any number to attend our meetings unless we advertise every week some special subject in connection with our doctrines. We have distributed our works freely among the people, and have found a few that could see the consistency of our doctrines, but who have invariably lacked the independence of soul to receive them; and our labors to all present appearance seem to have been in vain, so far as making converts is concerned. There are thousands of people here who have heard our missionaries in their own countries, and then there is a considerable number of old country apostates, and who wish to remain so. We may by and by see some good result from our labors; but above all I desire to do my duty, and perform the mission assigned me acceptably. Brothers John Rich and Thos. Steed are laboring with me in Canterbury. Brothers F. W. and C. C. Hurst are in Wellington.

In my last letter to you, published in No. 5 of the present volume of the INSTRUCTOR, a mistake was made. It stated, as published, that Bro. C. C. Hurst got a little discouraged and joined us on this island. It should have read that through a misunderstanding he joined us here; the fact being that he had understood that he and Brother Rich were to labor together, according to our first arrangement, but which was afterwards reversed by Brother Groo without Brother Hurst knowing of it. Please make this explanation that Brother Hurst may not appear before his friends in a false position.

The INSTRUCTOR comes regularly every mail, and is much appreciated. I will send you in my next a Maori portrait, and one of the extinct "moa," if I can get one; also a description of this bird.

We are enjoying excellent health, and with the blessings of our Father we'll do what we can while here to get before the people our doctrines. May God bless you in your labors, and may the INSTRUCTOR continue to be a medium of correct information and sound doctrine to the children of the Saints is the constant prayer, of

Your Brother,

WM. McLEACHAN.

Where spades grow bright, and idle words grow dull;  
Where jails are empty, and where barns are full;  
Where church-paths are with frequent foot-steps worn;  
Law court-yards weedy, silent and forlorn;  
Where doctors foot it, and where farmers ride;  
Where age abounds and truth is multiplied;  
Where these signs are, they clearly indicate  
A happy people and well governed state

THE wise man does not speak of all he does, but he does nothing that cannot be spoken of.

## Questions and Answers

### ON THE BOOK OF MORMON.

#### LESSON CIV.

Q.—How long did peace prevail among the people after this war?

A.—Until the year 20.

Q.—What then occurred?

A.—There began to be disputes and jealousy.

Q.—In the next year what was done?

A.—Many, who endeavored to warn the people, were secretly killed by the judges.

Q.—What was the law in relation to condemning a man to death?

A.—It was that he could not be executed until his condemnation had been signed by the governor of the land.

Q.—When it became known that people had been killed without the governor's knowledge, what was done to the judges who had caused their death?

A.—They were brought before the judge to be tried.

Q.—Were they condemned and compelled to suffer punishment?

A.—No; they had many friends, who, assisted by lawyers and high priests, released them, and killed the governor.

Q.—How were the people then governed?

A.—They divided into tribes, and each tribe appointed a leader.

Q.—Shortly afterwards, what did this band of lawyers, high-priests, etc., do?

A.—They met and appointed a king.

Q.—What was his name?

A.—Jacob

### ON THE BIBLE.

Q.—What did David say when Abimelech offered him the sword of Goliath?

A.—"There is none like that; give it me."

Q.—What did David do after he got the bread and the sword?

A.—"He arose and fled that day for fear of Saul."

Q.—Where did he go to?

A.—"To Achish, the king of Gath."

Q.—What did the servants of Achish say to him?

A.—"Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands."

Q.—How did David feel when he heard these sayings concerning himself?

A.—He "was sore afraid of Achish, the king of Gath."

Q.—What did he do?

A.—"He changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard."

Q.—What did Achish say when he saw David in this condition?

A.—"Lo, ye see the man is mad; wherefore then have ye brought him to me?"

Q.—What did David succeed in doing by this stratagem?

A.—He departed, and escaped to the cave of Adullam.

Q.—Who went down to see him there?

A.—"His brethren and all his father's house."

Q.—Who else gathered themselves unto him?

A.—Every one that was in distress or discontented.

Q.—What did David do with these men?

A.—"He became a captain over them."

Q.—How many men were there with him?

A.—About four hundred.

Q.—What did David say unto the king of Moab?

A.—"Let my father and mother, I pray thee, come forth, and be with you, till I know what God will do for me."



## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, AUGUST 1, 1876.

### EDITORIAL THOUGHTS.

**M**OOODY and Sankey, one a preacher and the other a singer, have been holding very large meetings in several of the cities of the East. They have raised all the excitement they could in favor of what they call religion, and among other means used to make people religious they have tried to frighten them by describing to them the terrors of hell. In New York the papers have published numerous instances of persons having been driven crazy by the preaching they had heard at these meetings. But the friends of Moody and Sankey spared no pains to create the impression that the meetings were doing great good. Hundreds of sinners, they said, were being converted. They said they were forsaking wickedness and turning to righteousness. We suppose they did not care how many people were driven crazy by the preaching if they could only add members to their churches. In fact, they reported that a great many hundreds had joined the various churches. These meetings cost large sums of money for expenses; but many thought the money well spent if souls were saved.

The preachers have held conferences lately in New York, and they talked over the results of the Moody and Sankey meetings. One preacher went so far as to call them "grand ecclesiastical farces." Another said if any converts were made, they were of very little value to any church they might join. The objection some of the preachers made to them was, that they did not care to unite with any of the churches, but wished to float around among all. Then there was another difficulty in these meetings of which one of the Methodist preachers complained, if a man wished to join the Methodist church and desired to be immersed in the water instead of being sprinkled with water, the Methodist could not do this. In one instance of this kind the Methodist preacher had applied to a Baptist preacher to immerse a man; but the Baptist would not do it unless the man would join his church. This kind of union the Methodist preacher did not like. He thought the Baptist ought to immerse the man and still not claim him for his church, but let him join the Methodists if he wished to do so. The old Methodist preacher said that he would not let any Baptist have advantage over him in this respect, for if any of his converts desired to be immersed he would not take them to a Baptist to do it, he would immerse them himself.

It was agreed that these Moody and Sankey meetings were attended with very poor results when the cost was considered. They had cost \$50,000 in money and five weeks' time of 10,000 people in three meetings a day, and all the converts whom they could find did not number more than two hundred and fifty. They seemed to think that even these were of very little account!

We allude to these meetings to give our little readers an insight to the way religion is conducted in Babylon. They may

have read in the papers about the Moody and Sankey meetings, about the excitement there was over them and the many thousands of people which attended them. A person without experience might easily imagine in reading these statements, that thousands of people were being converted to religion, and that all the preachers were having a glorious time in what they call the work of saving souls. But the truth now comes out. We take the items which we publish from the New York *Herald* of June 27th. We take the preachers' own words. The fact is, these meetings are truly "grand farces." The people are humbugged by them. When we read about them, and the efforts of the men who get them up, we think of the word of the Lord Jesus:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves."

Just think of these people calling themselves the followers of Jesus, and calling their various churches His church! As though He could be the author of discord and division! As though the spirit He bestows would lead men to contend about doctrine, or to walk in hundreds of different paths! Yet this is what these churches claim. They will have, what they call, union meetings, like those of Moody and Sankey, and then there will be a scramble for the converts, each preacher trying to get the most. Each preacher will praise his church as the best, and declare that whosoever joins it will be sure of salvation. Some of them who believe that if a man is sprinkled, it is all the baptism he needs, will let the convert be immersed in water *if he wishes to have it done*, and still take him into their church. They have as many creeds as they have churches, some believing in one doctrine and some another. How truly it has been called BABYLON! It is all confusion.

Suppose two men receive the Spirit of God and cherish it, will they quarrel about doctrine? Will one say, "I want to be sprinkled," and the other say, "I want to be immersed," and each claim that his practice is the baptism of the Lord Jesus? Not if they are guided by that Spirit. One man may receive that spirit in America, another in Europe, another in Asia, another in Africa and another in Australia or any of the islands of the sea, and if they are brought together, and continue to be led by that Spirit, they will be one in faith, in doctrine and in practice. They will belong to one church, and will have no disposition to draw off one from the other. They will not say, "I am of Paul," or "I am of Apollos," or "I am of Moses," or "I am of Calvin," or "I am of Luther," or "I am of Swedenborg," or "I am of Wesley," but they will say, each one, "I am of Jesus Christ; I belong to His church; I am one with the Saints who have lived, who now live and with those who will live hereafter."

This is the effect of that Spirit upon the Latter-day Saints. They lived in different lands, they were educated in different ways, and many belonged to different churches, and some did not belong to any church, and many of them spoke different languages; but when they were baptized by men having authority, and received the Holy Ghost, they became one. The Spirit of God made them one people. If they continue to cherish it, they will be brought closer together. They will be made one with the Father and the Son, with all the holy ones in heaven and with the faithful on the earth. They will have no divisions and strifes and contentions, for they will see and understand alike. This is ZION; how different it is from BABYLON!

# A Trip to Our Antipodes.

## CHAPTER XIV.

BY HUGH KNOUGH.

No doubt the readers of the JUVENILE INSTRUCTOR have been wondering when the writer of these papers would describe the natives of New Zealand, their personal appearance, manners and customs. But all in good time, my young friends. Now that we have briefly described the country, we will take in hand the people, and do our best to interest and instruct you.

are exposed in their 'whares' or cabins, which are destitute of chimneys. Their voices are pleasant, and when warlike excitement has not roused him to frenzy, every gesture of the Maori is graceful. Nothing can be more dignified than the bearing of chiefs assembled at a 'runange' or council, and this peculiar composure they preserve when they adopt our habits and customs—always appearing at ease, even in the midst of what would seem a most incongruous assembly." In bodily powers we have the advantage; as a carrier of heavy loads the native is superior; but in exercises of strength and endurance, on the whole we have the advantage, although at a certain Caledonian Festival, when six picked "men-of-war men" were placed against six Maoris in a wrestling match, one Maori threw three sailors one after the other, after a severe and lengthy struggle; and the six sailors, when they got through



A PARTY OF MAORIS WHO VISITED EUROPE A FEW YEARS SINCE.

The natives of New Zealand, as has been before stated, are called Maoris. In describing this interesting race of people we will quote from a work written by an old colonist, a Dr. Thompson, who studied closely the peculiarities of the Maori race:

"As a rule, Maoris are middle sized and well formed, the average height of the man being five feet six inches, (the writer has seen many over six feet in height and built in proportion); the bodies and arms being longer than those of the average Anglo-Saxon, the leg bones shorter and the calves largely developed. Their skin is of an olive-brown color, and the hair generally straight and black; their teeth are good, except among the tribe who live in the sulphurous regions about the Hot Lakes and Tongariro, in the North Island. Their eyes are bleared, possibly from the amount of smoke to which they

the match had nothing to boast of. The Maoris are remarkably quick, nimble and long winded in all their sports and pastimes. In speaking of the character of this race of people it must be remembered that they are in a transition state. Some of the chiefs are, with the exception of color and language, almost Europeans, in fact I have conversed with some who spoke the English language almost as purely as many Londoners and whose skin would compare favorably with many an Italian's. Others when in town conform to the dress and customs of white men, but resume native ways, and the blanket as the sole garment, as soon as they return to the "kaianga" or native village. One old chief I was well acquainted with, had built near the city of Wellington a fine large frame house, nicely painted, and grounds tastefully laid out. The interior was handsomely furnished with pictures, and a piano and

organ for his daughter's use. He spoke very good English, and when in town dressed in the finest broadcloth, with stove-pipe hat, etc.; but occasionally he would be missed from the city, when he could be found in the bush, at his "pah," squatting over the "whare" fire, clothed in the native costume of flaxen wrapper or woolen blanket. This old fellow was a member of the legislature, and a really smart man, but he could not leave off entirely his old ways.

The Maoris are excitable and superstitious, easily worked upon at times by any one who holds the key to their inclinations, and who can influence them by appeals to their traditional legends; while at other times they are obstinate and self-willed, whether for good or evil. As is usual with races who have not a written language, they possess wonderful memories, and when discussing any subject, they cite or refer to precedent after precedent. They are fond of such discussion; for many a Maori is a natural orator, with an easy flow of words, and a delight in allegories which are often highly poetical. The Anglo-American no doubt can beat the world in "spread-eagleism," but his lustre will pale alongside of a Maori orator, when he has really something to talk about, and is strung up to concert pitch.

The Maori is brave, but liable to groundless panics. They are by turns open-handed and most liberal, and mean and stingy. They have no word or phrase equivalent to gratitude, yet they possess the quality. Grief is with them reduced to a ceremony, and tears are produced at will. In their persons they are slovenly or clean according to humor; and they are fond of finery, chiefly of the gaudies kind. They are indolent and laborious by turns, for, during planting times, men, women and children labor energetically; but during the rest of the year they will work or idle as the mood takes them. When they do commence a piece of work they go through with it well.

Among the numerous races with which the Anglo-American has been brought into contact, there is none which has excited more interest, and none which has displayed more capacity for adapting itself for civilization.

In the foregoing description it will be seen how much they are like the Lamanites of this country, and of which more anon. By nature brave and warlike and quick to avenge real or fancied insult, the Maori has nevertheless almost discontinued the practices of his forefathers. The race is divided into numerous tribes, and the constant tribal wars of forty years ago, are now almost unknown. The same may be said of cannibalism. Now the courts of law are applied to for settlement of disputes. The Maori is a great imitator, and discards his old modes of agriculture, building, etc., for those of the white man. His ambition is to be like the white man in everything, he wants his clothes, his farm, his house like his; he endeavors to swear and curse as elegantly and forcibly as his white brothers, and the height of his ambition is to get as gloriously drunk and disgusting as the "pakeha" (white gentleman.)

(Civilization, thou hast performed a might of good, but thou hast a deal of the bad to answer for!

AN ECONOMICAL TELEGRAM.—Recently a telegraph clerk in France refused to transmit a message in these words: "Third Epistle of John, verses 13 and 14," under the law which forbids the transmission of dispatches not written in plain language. Reference to the text indicates that the dispatch was merely an economy of words: "I have many things to write, but I will not with ink and pen write unto thee; but I trust that I shall shortly see thee, and we shall speak face to face."

## Leaves From a Log Book.

BY G. M. O.

### CAPTURED BY RATS.

(Continued.)

"THE water was smooth, and being an excellent swimmer, I reached the hulk with little or no extra exertion. I swam to her bows and shinned up the cable. As I sat down on the headrail I drew a long breath of relief, and, casting my eyes on the water, shuddered to see three large sharks under the fore-foot, circling around, and evidently at a loss to know what had become of their prey. Had I been one minute longer in the water John Shark would have had a breakfast; but a miss, you know, is as good as a mile, and Jack's precarious life is so beset with 'land sharks' above water, that he learns, in time, to regard with fearless contempt the aquatic and less ravenous branch of the family.

"I crawled over the bulwarks to the deck of the brig, which I found covered with manure, sea weed and birds. There was some little cooing and fluttering by the buzzards and gulls at my appearance, that seemed more like a welcomed introduction to the loneliness of the old hulk than demonstrations of alarm. I resolved to take up my quarters in the cabin, which, as you see, is built on deck. I found the doors locked and the windows nailed up, so that a little force would be necessary to gain an entrance. I tried the weight of my foot against the port door. The salt air had so corroded the lock that it fell to pieces under the blow. The door flew open, letting out a volume of foul air that almost stifled me. After waiting awhile, I went in and knocked out three or four of the stern and side lights. Thus ventilated, the place became tenable, barring a strong smell of bilge-water, an odor not at all objectionable to a sailor's olfactory organs. The apartment was paneled, and painted in imitation of some dark colored wood. All the furniture had been removed, excepting a table in the centre, that was firmly cleated and bolted to the deck. A dry mold and dust covered everything, even the thickly interlaced cobwebs that festooned the beams overhead. As the day broke I stationed myself at one of the windows, where, unseen, I could watch the excitement on board the old whaler when my absence was discovered. I had not long to wait; Mr. Tarpot, the mate, as usual, was up with the lark, and, after taking a look to windward to see the state of the weather, he walked forward and routed out all hands to scrub decks. I suppose at the same time he enquired who had the morning watch, for shortly afterwards two of the boys came on the fore-castle, and I saw one of them pick up my monkey-jacket that I had left between the night-heads and take it to him. This slight circumstance was all that transpired outside the usual routine on board the *Spartan*.

"I must confess I felt somewhat chagrined to see that my absence created so little commotion, for I surmised (as I afterwards found to be correct) that the crew would naturally think that I had fallen overboard and drowned. But you know we all have vanity enough to think we fill a tremendous big space in the world, and that our absence would cause an irreparable blank; whereas, in reality, we can slip our cables at any time for the unknown shore, and the hole we leave in the tide of humanity is so small it is never noticed; in fact, we are but a very small drop in the great sea of human life.



"The colors were not half-masted, the yards were not peaked, and my shipmates went rollicking off to breakfast as happy and joyful as though I never had existed. I thought to myself at the time if I only had my old grandfather's chest out of the ship, I would be delighted to see her go down to 'Davy Jones' with all on board. I saw the captain go ashore in his boat, but there were no signs of preparation for getting under way on the ship; so I examined my sack of provisions, which I found all right, and determined to be as economical as possible, for in all probability I was doomed to remain concealed on the brig two, if not three, days.

"As the day wore on I began to feel lonely, and wished that I had a book or paper to read, to kill time. I examined the drawers and lockers in the cabin, and found them all empty except one small drawer under the transom; it was locked, but like the lock of the door, so corroded with rust, that a little strength made it yield. There was nothing, apparently, of any value in it—an empty ink bottle or two, a few old quill pens, some loose papers, evidently receipts or orders, and a manuscript roll, mildewed, musty and rust stained. Upon examination I found it was written in some foreign lingo, French or Spanish, and I judged it to be a journal, or, possibly, the 'log' of the brig before her seizure. As I felt a little curiosity to know the history of the craft that had offered me an asylum, I put the manuscript into my oil-skin sack, with the intention of getting it read, or translated, if I ever got an opportunity.

"All the day long I watched and waited to see the topsails of the *Spartan* let loose. Boats continued to pass between the ship and shore, and when night closed in I could see no preparations made for sailing. The moon arose about eight o'clock; and under its illuminating rays I made my first repast after leaving the ship. I ate very sparingly, however, for my stock of provisions was small, and the water especially so. As it was not safe to promenade the deck before the middle watch, when I had finished my meal I stowed what was left of it on a shelf, and turned in on the table for a quiet snooze.

"How long I had been sleeping I cannot say, probably two or three hours, when I felt a stinging sensation at my feet and left ear. This was only for a moment. Something large crawled over my face, its sharp claws digging into the flesh, and brought me fully to my senses. I dashed the vermin from my face with my hand, and starting up in a sitting posture, I realized my situation in a moment; the cabin was literally swarming with rats.

"Now, you know, there are various kinds of rats; one of these is what is called the hamster, a species found mostly in Eastern Europe and Siberia. It seems to have but one passion—rage; and its life is divided between eating and fighting. Without regard to the superior strength or size of its enemy, it will attack every animal that comes in its way. If it seizes a man's hand, it must be killed before it will quit its hold. The magnitude of the horse terrifies it as little as a small dog would. Raising itself on its hind legs, it darts upon you, and if it catches hold, it will not quit except with the loss of its life.

"You may possibly imagine my situation, attacked by nearly a hundred voracious creatures so suddenly. They had commenced at my feet and ear, and already tasted of my blood, making them doubly ravenous. Fortunately I did not lose my presence of mind. I realized in an instant that my only plan would be to gain the deck and jump overboard. It was an 'out of the frying-pan into the fire' remedy; still, I preferred being eaten by sharks to being devoured by rats. I sprang from the table, heading for the door. The vermin sprang at

and on me, seizing me by the feet, legs and arms, their sharp teeth penetrating the flesh. Oh! it was horrible. I held my hands over my face and eyes, and with my feet tried to kick or shake them off; but their weight almost prevented me from moving. I could actually feel them tearing my flesh from my bones. One large beast caught me by the lip, and I actually crushed his head with my finger and thumb, so desperate had I become, and so ravenous were the rats. Three or four times they brought me to my knees, but I managed to get myself up again; but I felt that the struggle could not last long. What with the agony and pain, and desperate exertions, I was not only losing my strength, but becoming bewildered and confused in my mind; I was actually losing my reason. Somehow I got hold of the oil skin sack; it contained the bottle of water and the manuscript. Grasping it by the corner, it served me as a weapon of defense. I struck with it right and left, around my legs, and so lightened myself of the load of desperate animals clinging to my lacerated flesh and preventing me from moving. But I was actually covered with them; they had stripped my shirt and pants into ribbons, and were driving me wild with pain and excitement. I gained the cabin door at last, where, stumbling, I fell prostrate on the deck, still covered by the rats that were eating me alive."

(To be Continued.)

## Biography.

### JOSEPH SMITH, THE PROPHET.

(Continued.)

ON their way West, Elders Cowdery, John Whitmer, P. P. Pratt and Z. Peterson passed through Ohio. Before Elder Pratt embraced the gospel he had been a preacher of the Reformed Baptist Church. Sidney Rigdon was one of the leading men in the same church. The Elders, when they reached his neighborhood, called upon him and gave him the Book of Mormon to read. A number of persons who lived at Kirtland, a few miles distant from Sidney Rigdon's, also began to inquire after the truth. The Elders baptized seventeen persons at Kirtland, many of whom afterwards became leading members in the Church. Sidney Rigdon also was baptized.

In December of that year, (1830) at Fayette, in the State of New York, Sidney Rigdon and Edward Partridge visited Joseph to obtain the word of the Lord respecting themselves. While on this visit Joseph baptized Edward Partridge. He was afterwards ordained the first Bishop of the Church. Joseph and his family accompanied them on their return and reached Kirtland about the beginning of February. By this time the branch of the Church in Kirtland had considerably increased in numbers. After Joseph moved to Kirtland the Saints from New York and other places began to gather there, the Lord having chosen it as a stake of Zion and a place of gathering.

On the 6th of June, 1831, a conference was held at Kirtland, at which the powers of the High Priesthood was more fully revealed. After the conference Joseph and a number of other Elders started for Missouri. They reached Independence, Jackson County, about the middle of July. The Lord revealed to Joseph that Independence is the centre place—

the place for the city of Zion, and the spot where the Temple is to stand. A number of the Saints followed the prophet Joseph and settled in Jackson County. On the 2nd day of August Joseph assisted in laying the first log for a house as a foundation for Zion. This was in Kaw township, twelve miles west of Independence. The log was carried and put in its place by twelve men, in honor of the Twelve tribes of Israel. The land was consecrated and dedicated for the gathering of the Saints. The spot for the Temple—a little west of Independence—was also dedicated by the prophet Joseph. Soon afterwards Joseph and his companions, the Elders, left Independence to return to Kirtland.

Joseph was very diligent in his labor. The number of revelations which he received in those days was very great. The knowledge which the Lord bestowed upon the Church through him gladdened and enlightened the righteous. Revelations and knowledge were much needed because all men were ignorant about the will of the Lord and the truth in its fullness and purity. But by faith, and the power which God bestowed upon Joseph, he could obtain knowledge upon any point of doctrine which it was necessary for the Elders to know. Children, you can readily see what great advantages these were. If he wanted to know concerning the manner of conducting meetings, or what kind of officers to ordain, or how to build up the Church, or where to go and preach and what to preach, he could ask the Lord and be told, and by this means he could do just what the Lord wanted to have done.

After his return from Missouri he moved to the town of Hiram, about thirty miles distant from Kirtland. While at that place he labored at the new translation of the Bible. Sidney Rigdon wrote for him as he translated it. In translating the Bible Joseph received much valuable knowledge.

Some of the Elders, priding themselves on their smartness, had sought to excel Joseph in their language. About this time they had some conversation about revelations and language. Some of them probably thought that the language of the revelations might be made better. The Lord, knowing their hearts, told them that they might seek the least revelation which Joseph had received, and appoint the wisest of them to write one like it. If they could write one like it, then they would be justified in saying that they did not know that the revelations which Joseph had received were true. But if they could not make one like it the Lord would condemn them if they did not bear record that they were true.

Would you think that any man, after reading the words of Jesus in the revelations, would try and write a revelation like it? No good or wise man would do so. He would not dare to do such a thing. But one of the Elders, who was there at that time, tried to write a revelation. He thought himself a very wise man. But was he? No; he was a very foolish man. His name was William McLellan. He afterwards apostatized, and became a bitter enemy to the work of God and to Joseph. You could not expect anything else from a man who would write in the name of the Lord without authority. Of course he failed in his attempt. The Elders and all who were present and saw his miserable failure to write the language of Jesus Christ, were renewed in their faith. They saw plainly that no one but the Lord could give such revelations as they had received through Joseph, and they rejoiced much.

THE less indulgence one has for one's self, the more one may have for others.

## THE CENTRE STAKE OF ZION.

BY JAS. A. LITTLE.

DOUBTLESS the majority of the present inhabitants of Utah have been born in the Territory. Their rapidly increasing numbers, and the fact that a periodical devoted to their instruction can be sustained, indicate the substantial growth of the latter-day work. For one who has traveled over much of North America and some in other lands, it requires reflection to realize that there are thousands in Utah who have only seen nature as developed in the grand and sublime scenery of the Rocky Mountains. They have yet to learn the contrast between narrow valleys, surrounded by vast rocky cliffs and mountain gorges, and the monotonous grassy plains, sometimes changing into beautiful rolling prairies, relieved by running streams, and sufficient timber to give the charm of variety, characterizing the country bordering on the Missouri and Upper Mississippi rivers.

This is indeed a beautiful country, and when clothed with the life and growth of summer will perhaps afford as much pleasure to the lover of nature as any portion of the United States. Its interesting association with the past history of our people, and with our present anticipations of the future may give undue weight to the sentiment that there is no section of this country, yet seen by the writer, which excels Jackson County, Missouri, and its neighborhood, in richness of soil, and in that variety of hill and dale, prairie and forest, forming that harmonious whole which ever pleases the eye and enchants the senses.

It seems impossible that the selection of this place as the future centre of Zion could have been a mere chance. At the time it was occupied by the Saints the boundaries of Missouri on the west constituted the extreme frontier of the settlements of the whites, beyond which but little was known of the country.

Those who are not willing to concede that Joseph Smith was led by divine inspiration, must admit that he had a singular intuitive perception, which they may call shrewdness, as to the grand future of this country.

If the readers of the INSTRUCTOR will study a good map of the country, in connection with a railroad map, they will perceive that for all the practical purposes of commerce and general inter-communication it is the centre of the continent of North America. By the Lower Mississippi river it has an excellent water communication with the Gulf of Mexico; by the river Ohio and its branches with a large part of the country east of it; by the Upper Mississippi with a vast region north of it; with the north west, to the very base of the Rocky Mountains, by the mighty Missouri and its extensive tributaries. By a grand network of railways it is connected with the trade of the Gulf of Mexico at the city of Galveston; with the great marts of commerce on the Atlantic ocean; with the chain of great lakes on the north, and with the Pacific ocean on the west. It is rapidly becoming the centre of population and trade, and it must, on natural principles, become the political centre of our great republic.

Though many of the older Saints will doubtless pass away before the redemption of Zion, a majority of their children may witness this and many others of the great changes in this country. On them, in connection with the thousands of Israel yet to appear on this continent, will soon rest the responsibilities of this great work.

Great changes must take place here before the Saints can enjoy their rights and live in peace. Great bitterness is often manifested towards the Elders, and there are but few, compared with the many, who seem disposed to listen to their preaching. There are none who manifest more animosity than those who have apostatized and returned from Utah. There are some who failed to gather with the Saints at the proper time, and have fallen into darkness, but still recollect the joy they once had in the testimony of the truth. There are many others who know but little about the Saints, except what they have learned from their enemies. Among all these, embracing a great variety of religious opinions, a few are being gathered out by the Elders; but it is much like picking up a few scattered sheaves after the harvest is over. Every species of wickedness is very prevalent throughout the land, and thousands feel a dread of the immediate future without knowing why.

## ENTOMOLOGY-NO. 6.

BY W. D. JOHNSON, JUN.

### HEMIPTERA.

I PRESUME most of our readers are acquainted with the little insects commonly known as "plant lice," which are found upon almost every plant and tree that grows in the garden.

The proper name of these little pests is aphides, from the Greek word *aphis*, meaning to exhaust; they belong to the sub order of hemiptera. They pass through only a partial transformation; the males only have wings: which are four in number, the upper ones being nearly twice as large as the lower, and much larger than the body. They are of a triangular shape, almost vertical when folded, and cover the body like a sharp ridged roof. The aphides have long tubular beaks, a characteristic of this order of insects, that are generally two-thirds the length of the body, sometimes much longer. Their bodies are short, oval and soft; at the extremity of the body are two little tubes or pores which discharge a fluid as sweet as honey, which has been denominated honey dew. Their heads are small, eyes globular; they have no eyelets, as other insects of this order have. The antennae are generally long and tapering; legs long and very slender, the feet have only two joints.

There are numerous varieties of aphides of all colors, as almost every tree and plant has a kind peculiar to itself; they are very small, generally about one twentieth of an inch in length.

The most common species is the rose louse, which is of a green color and is furnished with a conical stylet between the honey tubes. The cabbage louse has long honey tubes, and is covered with a white mealy substance. The willow louse is of a black color, and communicates a reddish or deep orange stain when crushed. It is quite large, being one tenth of an inch in length.

Some of these insects live under ground, on the roots of herbaceous plants, and do much injury in a light soil.

Aphides live in communities and are often found in such dense masses that they hide the branches and twigs they are on; they are constantly engaged in imbibing the juice of plants with their long tubular beaks, and they seem to get so full that if it were not for the little honey tubes that exude it in small drops they would burst.

The most singular fact in regard to these interesting insects is that they are of the same use to the ants as cows are to man; they are called ant cows by naturalists.

Ants hold these insects as property, and when they find an ant from some other nest among their cows they drive him off with but little ceremony. Some kinds of ants carry these aphides to their nests, place them on the plants near by, and surround them with a wall to keep them from escaping. They take the greatest care of them and watch them continually, removing all dirt and rubbish, and driving away all insects that would harm them. Thus they absolutely rear the cattle that afford them so large a supply of good and wholesome food.

The ants when they are hungry, crawl up the plants on which the aphides feed, and touch them gently with their antennae on the sides, when the lice will discharge a minute drop of fluid from their honey tubes which the ants immediately drink; thus they keep tapping one and then another until they have satisfied their appetite. The lice do not seem in the least annoyed at this, but live on the best possible terms with them.

One kind of aphids produce swellings on plants, like the gall insects, and lay their eggs on the inside, but these are without honey tubes and have a short antennae.

Aphides have three insect enemies, which seem expressly created to keep their numbers in check. The most prominent of these are the little beetles familiarly known as "lady bugs," and scientifically as coccinellidae. They are generally yellow or red, spotted with black; or black with white, yellow or red spots. They live upon plant lice, both in the larva and perfect state, and hence they are of great service to the gardener. Their young are small flattened grubs of a bluish or blue black color, spotted generally with red or yellow, and have six legs near the fore part of the body; they are hatched from yellow eggs laid in clusters among the lice, so that when hatched they are within reach of their prey, which from their superior strength and size they slaughter in great numbers.

The larva of a lace-winged fly, called "*chrysopa perla*," destroys a great many; this fly is of a pale green color, has four wings, resembling delicate lace, and eyes of the brilliancy of polished gold, as its name indicates. It looks somewhat like a dragon fly (*Devil's darning needle*), only much smaller. There is also a little ichneumon fly that lays its eggs in the body of the lice; it is black with yellow bands on the abdomen; it belongs to the genus *syrrhus*, and of the sub order of diptera.

THE muscular power of the human body is wonderful. A Turkish porter will run quickly carrying a weight of 600 lbs; and a man of Crotona is said to have lifted an ox weighing upwards of 1000 pounds! Haller mentions that he saw a man, whose finger being caught in a chain, at the bottom of a mine, by keeping it forcibly bent, supported by that means the weight of his whole body, 150 lbs. till he was drawn up to the surface, a height of 600 feet! The most prodigious power of the muscles is exhibited by fish. A whale moves with a velocity through the dense medium of water, that would carry him, if continued at the same rate, round the world in little more than a fortnight; and a sword fish has been known to strike his weapon quite through the plank of a ship!

NEVER harbor animosity toward a friend for a mere hasty expression. Forgiveness is a God-like quality, and a true friend is so scarce that he should not be repudiated on slight grounds; but those who injure you from "malice prepense" should be shunned as you would avoid a tiger.

## OH COME TO THE SUNDAY SCHOOL WITH ME.

*Invitingly*

BY A. C. S.

Oh come to the Sunday School with me, Where sweetly the hours will pass a -  
 We've teachers and scholars kind and true; We've plenty of books both old and  
 way; Oh come with a foot - step light and free, And make no de - lay, Make no de - lay. *Fine*  
 new. We read, and we sing and join in prayer. 'Tis sweet to be there, sweet to be there. *Fine*  
 A - round and a - bout us true happiness floats, While voices that love us breathe out their soft notes. No  
 A - round and a - bout us true happiness floats, While voices that love us breathe out their soft notes. No  
 place is so pleasant, so happy and free, As the dear Sunday School for you and me. Oh *Da Capo*  
 place is so pleasant, to happy and free As the dear Sunday School for you and me. Oh *Da Capo*

SUNDAY LESSONS.  
FOR LITTLE LEARNERS.

TEACHING HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XXXVI.

Q.—What did Joseph and his brethren do with the land in that country?

A.—They consecrated and dedicated it for the Saints to gather upon.

Q.—Who offered up the prayer?

A.—Elder Sidney Rigdon.

Q.—When was this done?

A.—On the 2nd of August, 1831.

Q.—When was the spot for the Temple dedicated?

A.—On the following day, August 3rd.

Q.—How many were present at the dedication?

A.—Eight men.

Q.—Who offered up the prayer at the dedication?

A.—Joseph Smith.

Q.—What portion of Scripture was read?

A.—The 87th Psalm.

Q.—When was the first conference held in the land of Zion?

A.—On the 4th of August, 1831.

Q.—In what place?

A.—In the house of Joshua Lewis, in Kaw Township.

Q.—Who were mostly present on that occasion?

A.—The Colesville branch of the Church.

Q.—Where did that branch of the Church emigrate from?

A.—Colesville, Broome Co., New York.

Q.—When did Joseph and some of the Elders leave Independence for Kirtland?

A.—On the 9th day of August, 1831.

## JUVENILE INSTRUCTOR

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